THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. II.—NO. 12. ONEIDA, N. Y., MARCH 22, 1877. $2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.

Postage Free to Subscribers in the United States.

One Year to England, France, or Germany, postage included, $3.00.

The paper will be sent to Clergymen at half price.

☞ MESSRS. TRUBNER & COMPANY, *Booksellers*, 57 & 59 *Ludgate Hill, London, England, are our Agents.*

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

ADVERTISING RATES.

Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

SOCIALISTIC NOTICES.

Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

WHY IGNORED?

THAT there are Sociologists who ignore the claims of Christ in discussions of their favorite theme—who do not even name him in the catalogue of those who in past ages had "vague glimpses" of Social Science—is a surprising fact. For, leaving out of consideration all questions relating to his divinity, it must be conceded that he was a great Socialistic teacher. He did not, like Plato and Sir Thomas More, elaborate his ideal of a "Happy Republic," nor did he, like Fourier and other late "masters," exalt Sociology into a recondite science; but he discovered and enunciated principles which entitle him to take precedence, among the discoverers of Social Science, of those who have been styled its Newtons, Keplers and Tycho Brahes.

The principle of *altruism*—living for others—is now recognized as lying at the foundation of social progress. Christ made it the very pivot of his system—the controlling principle of action for individuals and for society.

The character of Society is determined by the character of the individuals composing it; and hence, as the wisest philosophers of to-day affirm, our ideals of social harmony can only be realized by the improvement and perfection of the individuals composing society. As Herbert Spencer says: "Cardinal traits in Societies are determined by cardinal traits in men; and it can not be questioned that less marked traits in society are determined by less marked traits in men; and that there must every-where be a *consensus* between the special structures and actions of the one and the special structures and actions of the other." But this truth was brought out clearly by Christ nearly two thousand years ago, and in a way to inspire hope rather than create despair. While insisting always upon the absolute necessity of radical transformation of character, he at the same time made it plain that it did not necessarily involve untold ages; that men could at once drop their selfishness and become altruistic beings. He formed a Community out of such materials as he found among illiterate fishermen; and the great Community of the day of Pentecost was the result of lightning-like changes of character. In a day men "out of every nation under heaven" to the number of thousands were suddenly transformed into thorough Communists, and at once adopted institutions corresponding to their new life. The doctrine of evolution must be modified so as to allow of rapid social changes, corresponding to the rapid changes which take place even in inanimate nature, along with its never-ceasing slow process, or it will come to be considered a doctrine of despair, and only half the truth at best.

Christ, too, enunciated a law of Social harmony which is of more practical value than all the elaborate schemes of the Sociologists who ignore him: *the law of agreement*—the law of brotherhood and unity. It requires no special number, no special external conditions. It is operative every-where, and offers prizes to all. As one has said: "Agreement can make its own fortune, and need not wait to be endowed. The blessing of heaven is upon it, and it can work its way from the lowest poverty to all the wealth that Fourier taught his disciples to beg from the capitalists." This law of agreement will forever determine the success of all efforts at social reörganization. The prosperity of coöperations, associations, Communities, churches, and all other like organizations, will be in exact proportion to their power of agreement.

We have mentioned but two or three of the things which entitle Christ to a place among the discoverers in Social Science, whatever may be thought of his higher claims. We may continue the list at another time. Let us think of him as one of the first teachers of Socialism, and as one whose words and acts encourage hope—hope of radical and speedy change—hope for the few as well as the many—hope for the common people as well as the rich and wise—hope for all who can agree and in proportion to their agreement.

LO, COMMON-SENSE!

"By the course of the units are necessitated certain limits within which the course of the aggregate must fall."
—*Herbert Spencer.*

"The worth of the State in the long run, is the worth of the individuals composing it."—*J. S. Mill.*

WHEN I was a little girl my mother used to take me on her knee and tell me that familiar nursery tale of the king who was sorely puzzled as to how in the world the plums ever got into the pudding, so round and seamless before him. I had seen my mother make puddings, and so I always had my laugh at the expense of the crowned head I thought so stupid. Now that I am bigger I still have my laugh at seeing wiser heads than that of the poor old king, bringing all the aids of science to the solving of problems as simple as that of how the plums got into the good-wife's pudding—*and then not succeeding!*

I have lived in a Community all my days. The peculiarities of its organization are to me as my "native heath." Hence Communism to me means something simple, practical, and altogether homey. Feeling thus, I sometimes read with astonishment learned books or essays on the science underlying the organization of societies, Communal or otherwise. My brain is bewildered by much talk of Laws, socialistic, scientific, cosmical; of organic and inorganic phenomena connected therewith; of hypotheses to be labored at synthetically and analytically; of sciences Positive (and negative, eh!) and laws of Evolution (and *revolution*, too, I dare say), connected therewith; of Induction and Deduction; of Classes, Orders, Series, Principles, Harmonies; of social organisms *vs.* passional organisms; and what not; but this every-where—*Laws!* LAWS! LAWS! illimitable! indispensable! inexpugnable! And I am told that the world must understand all this if it would be successful in exchanging its present prevailing narrow and selfish social organization for broader and higher ones, such as Communism!

I have heard that all the English classics were written before there was such a thing as an English grammar known. For all that, Murray and Brown and Smith would make us believe that we can't write good English without first beating their dull pages into our heads.

Indeed!

* * * * * * *

Stand back, Law-makers and book-writers!
To the front, practical Common-sense!

Common-sense.—[Addressing the multitude of Scientists, Essayists, and Law-discoverers, who, astonished at his unexpected presence, have stopped their writing, talking and theorizing, and, for the first time within the memory of the oldest inhabitant (Mr. Patient Welldoer), have given him a chance to speak].

Sirs: I see you trying so hard to find a way to spend your lives in an order of society nobler and higher than that in which you have been brought up, that I have scarcely the heart to reproach you for the absurdities and superficialities of most of your efforts. Still, such is your earnestness, I believe you will forgive my plain talk, if by it I help you in any way toward your goal.

Sirs: This, to my mind, is the mistake many of you are continually making: In the words of one of your most successful politicians, you "*make too much of systems, and too little of men.*"

I understand you to believe that the higher the order of society the greater the good accruing to the greater numbers;

That you believe it possible to so arrange your circumstances as to be, one and all, insured against poverty, ignorance, and neglect in your old age;

That you ought and can become harmonious one with another—a universal brotherhood;

That in the true order of society you will all find work for your hands that you like to do, and yet, while self-sustaining, be not over-worked;

That wars, famines, pestilences, and beggary are unnecessary evils;

That God, or Nature, or Cosmos, created you to be intelligent and contented;

That all this ought to be, and shall be.

How it shall be is your search and study.

Now I have had something to do with the starting of a few Communities, and I shall speak plainly. Of what, I would ask you, are your Coöperative Societies, your Phalansteries, your Orders and Series and Harmonies, your Communities, in short, going to be made up? "Why, men and women," you say. Yes, to be sure, men and women. Well, then, if you want to succeed in bringing about the happy reign of Socialistic reform and Communistic civilization upon earth, I should advise you to pay less attention to the discovery and elaboration of abstract Laws and Theories (which some of you seem to think, if once set going, will pull into place all the social elements of the universe, now so awry, and set them jogging in the line of perpetual harmony), give less of your precious time to this sort of research, and try more to find out what sort of a character men and women should have in good Communistic societies. This is *the* thing you need most to know. Find this out as quickly as you can. The quicker the better. Then try to be that character yourselves and help others to be it. Believe me, if you are really in earnest to better your own condition and that of the rest of mankind, you will do this first of all, and you will welcome any aids to this result, no matter how homely or simple they may be.

Don't tell me, said Common-Sense, energetically (as a long-haired, cadaverous-looking man near him mutters something to the effect that he could not fit himself for a higher organization of society while he was in a lower one), don't tell me that if Communities or any higher Socialistic order requires its members to be unselfish, humble, peaceable and refined, that you can not labor to get rid of selfishness, pride, combativeness and carnality, no matter what may be your environments. I tell you that a man that can't begin this work in himself no matter where he is, is a poor crooked stick which the most successful Community in the world would have to give up trying to straighten in less than six months. Ask that carpenter over yonder if—when he is going to make any thing, be it so simple as a three-legged milking-stool—he don't first get the parts into some sort of shape before he tries to fit them together.

As to what are the special personal attributes needed by those who would undertake to produce Communal harmonies, I won't stop to detail. Find that out for yourselves; you seem to like investigating. Having found what these characteristics are, and striven for their realization in your own hearts just where you are,

you have taken the first step toward the reformation of the world. But it is the most important step of all. The rest will easily follow.

For the second step you can club together on as high a social plane as you feel fitted for, and there help one another to the more perfect attainment of the personal qualities suited to your new circumstances. Thus on to higher and higher social planes.

For the third step, when organized, you can *carefully and slowly* take in others less cultivated, and, while generously letting them share the pleasant fruits of the victories you have gained, help them to be more worthy of them. All this follows naturally.

But study the first step; *study the first step!* What kind of folks make the world better and the happiest social order possible? If it be folks who follow the rule of love, then I tell you that all your Laws won't help reform society half so much as the full conversion of one man to the belief that the rule of love is better than the rule of hate, and that he can and will obey this rule in all things. One such individual will be a leaven in society; and I tell you, it will work. Give me a dozen or half-a-dozen such folks as Mr. Patient Welldoer, who stands so meekly there behind you scientific fellows, and with them I can not fail to start the nucleus of a strong, self-sustaining Community.

[Here the crowd of Socialistic speculators who had heretofore thought of Mr. Patient Welldoer as a simple-hearted know-nothing, edged away, and looking upon him seemed to see a new respectability and venerableness in his grey locks and worn but placid face.]

I hope, concluded Common-Sense, that I have not offended those among you who call themselves scientific investigators. In so far as they are honestly seeking Truth (and surely in its right meaning Truth and Science are one), I feel very respectful towards them. Such I do not think will fret at my words.

Friends, I have the honor to bid you a very good morning. [*Exit Common-Sense.*]

As the crowd slowly dispersed, I saw several intelligent looking persons cluster around Mr. Patient Welldoer and walk off with him. Some one who overheard their talk, said that they freely expressed their determination to find out the sort of characters that would make this world fit for the highest and happiest social organizations, and try one and all to be such characters; and that they were very glad that they happened there at this time, for now they felt that they knew just how to go to work to improve their condition, a matter they had no clear light on before.

If their investigations amount to any thing, and I can by any means get hold of them, I will report further.

OBSERVER.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST, AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

VIII.

HAVING shown that in the sphere of human activity organization can only be effected by the operation of self-conscious mind, analyzing, comparing and combining the elements on which it operates, we now pass to the inquiry, what is Mind? That is to say, what is its nature, essence or substance?

Of this, at the outset, we admit nothing is known. There is however one fact that may be positively affirmed regarding Mind; namely, that it is a FORCE. This is proved by the fact that it plans and designs (which implies mental activity), impels man to act and consumes phosphorus in the brain. Mind may be defined, then, as a Force,—a Force differing from those in the material world in that it plans, orders and arranges; *i. e.*, organizes. All the organizations effected by man are merely the expression of the modes of action of this Force. The organic action of the Mind is, in all its operations, uniform in principle. Although in different spheres its effects differ widely, the causal Force is one and the same. Operating on numbers, it distributes and combines them and evolves mathematics,—numerical organization; operating on sounds, it evolves musical compositions; on forms and colors, it produces geometrical and luminous organizations—painting, sculpture, etc.; on observations and ideas, it creates the sciences, *i. e.*, intellectual organizations; on wheels, springs, and other mechanical agencies, it creates machinery, *i. e.*, mechanical organizations. Each one of these organic creations is an expression of the organizing action of the Mind, and although apparently so different in their nature, they are at bottom identical and produced by the same means.

We have thus prepared the way for a definition of the laws of the Second Class. We define those of the First Class, it will be remembered, as *formulas which express the permanent and regular modes of action of the material Forces in nature.* Now, assuming these two classes to be two parts of one great whole, the definition of the first furnishes us a model with the aid of which to understand the second. We shall endeavor, before we have finished, to demonstrate that *unity* exists between these two classes of laws which govern respectively the two distinct realms of the universe, the organic and the inorganic, the world of mind and the world of matter.

The Laws of the Second Class are formulas which express the modes of action of a system of Forces in the universe which distribute, combine, and classify its infinitely varied phenomena. They represent the regulative and governing principle in the universe—the source of all organic order and harmony.

To make our explanations on these Laws as simple as possible, let us begin by illustration in the field of human organization, where they may be studied with the aid of observation. From thence we may rise to the sphere of the universal and consider them in their widest generality.

Let us examine the operations of the human mind in Legislation, for instance. When Legislators frame Laws for the government of society what do they do? Do they not reason and reflect on the best modes of adjusting, combining and regulating the interests, operations and relations of men in the body-politic, with a view to establish justice, order and concert of action in it,—to found a political whole called a state or nation? The Laws they frame are evidently the expression of their reasoning and reflection on the subject: in other words, they are *formulas* in which are embodied their thoughts, calculations and reflections. If we substitute the term Force for that of Mind, we arrive at the definition we seek; namely, that (in the sphere of human activity at least) Laws are formulas which express the modes of action of the intellectual Forces in man which distribute, classify, combine, adjust and arrange, *i. e.*, organize the elements on and with which they operate. We may now universalize this definition by applying it to creation as a whole. This we will do presently.

We have stated that organization is ONE throughout all departments of the universe. That there can no more be two kinds of organization than there can be two kinds of mathematics. We also lay down the proposition that it is impossible to organize in any sphere in other modes or by other means than those necessary in the organic sphere of man. In fact organization is impossible without the fulfillment of the six conditions given last week. Again, as organization is every-where one and the same, so are the laws which govern its phenomena; and this unity of the two demonstrates the identity in nature of the cause which evolves them—the organizing Force or Power—whether manifested in man or in creation at large. To us this appears self-evident, as much so as an axiom in geometry, since unity in effects must indicate unity of cause.

Another point significant in this connection: The mind of man can not, surely, be an isolated thing (Essence, Substance, Force) in creation, existing independently. If not, then it must be a part of a universal Mind—as much a part of it as that oxygen and hydrogen are parts of the same elements in the universe. There must consequently exist in the great whole something which we call mind, and of which the mind of man is a part embodied in the concrete. The *organic phenomena* of creation are there and attest the existence of a cause behind them adequate to their production. As the part reveals the whole, mind in man reveals mind in the universe; and as man comprehends the mathematics of creation and the principles of organization in the kingdoms of nature around him, must it not be inferred that his mind is in unity with the power that originates mathematics and organization?

A fundamental analysis of the modes of operation of the mind called thinking, reasoning, reflecting, calculating, will show that they are equivalent to the operations which take place in organization; *i. e.*, planning, combining, arranging, classifying, adjusting. Hence, if the unity we affirm to exist every-where in the organizing Forces, both in the finite and the universal sphere, does really exist, we have in the former an image of the latter, and a guide by which to rise to and comprehend them. As unity in laws must follow unity of cause, the definition which we have framed in man's sphere of action applies to the supreme or cosmic sphere. Newton obtained his data for studying the law of universal gravitation, in the material world around him. In like manner must we obtain the data for our studies of the laws of universal organization in the organizing operations of the human mind, and in the organic principles in nature around us.

To make this subject as clear as possible to the reader, we will now sum up our definition of the Laws in question and present our conception of them as a whole.

We have said that the Laws of organization, of Order and Harmony in creation, are Formulas which express the modes of action of the organizing and regulative forces which we hold to exist in the universe,—Forces that plan its parts, order their relations and determine their functions; thus evolving a cosmic whole in which universal life embodies itself, arrives at finite existence, and realizes in the concrete its potential possibilities. Now, substituting the term Mind for that of Force, in more familiar language we may say that the Laws are the manifestation of the calculations of the Supreme Mind as to the proper mode of distributing, classifying, and combining the infinitely varied elements of creation, with a view to evolve an organic Whole, in the special organizations of which, the spiritual life of the universe can embody and manifest itself, thus giving concrete expression to the two sides of that life—the moral and intellectual. Each law is a Thought of the Supreme Mind, and the totality of the laws is the expression of the totality of its Thoughts. In their synthesis they are the Wisdom, the Logic of the universe; the source of its order, harmony, and unity.

In religious language they are the Reason of God in action, in creation; the Divine Intelligence planning and ordering the universe in accordance with His love and justice, and evolving the infinite diversity of spiritual existences who share his divine life and coöperate with him in carrying out the purposes and ends of creations.

Such statements, we are aware, will appear speculative to the *positive* minds of our day. The scientific spirit of the age, reäcting against the old metaphysical and theological theories, seeks for explanations of cosmic problems which observation and reason can grasp and accept. It assumes to have found them in forces such as are found in nature around us—forces, unconscious and blind, acting on matter through long periods of time; in the clashing and final adjustment of atoms, etc. Given as data Matter and Force, *Time works out every thing.* How? is not explained. This view lies at the basis of our modern theory of evolution.

But, we would ask: if in the sphere of the universal, Force and Matter can work out unconsciously and blindly the vast and complex organizations which we behold in creation, how is it that in the sphere of man the construction of so simple a thing as a hoe or a spade—even a toothpick—requires thought, reflection and calculation. Can it be reasonably assumed that an organization infinitely more complex, like that of the human body, involving mathematical, mechanical, optical, biological and numerous other conditions, can be produced by far simpler means than those requisite in the organizations of man? It will be advanced that the animal organism is produced in an entirely different manner from those we have instanced, and without conscious thought on the part of its creator. This we admit, and we find its analogy in the works of man: a screw or a nail is cut by a machine unconscious of the work it executes. But back of the machine is the mind that planned it. So, back of the animal organism is the mould or matrix in which it was formed, which must be the product of thought and calculation in some sphere. It is mathematically impossible that complex combinations and adjustments of different elements, resulting in perfectly organized wholes, can be effected without the intervention of analytic, comparative and synthetic thought and calculation. Therefore some as yet unknown organic Power in creation, which men call Nature, God, Evolution, must fashion the myriad moulds or matrixes through the agency of which the vast work of organic creation is mathematically and economically prosecuted.

Hence our conclusion: The mind of man performs on earth the same function performed by the universal Mind. It distributes and orders the vegetable and animal creations in the world subject to its control; and it organizes the social institutions under which humanity lives. By the proper performance of this two-fold organic action it is destined gradually to bring nature and humanity into unity with the general order of the universe.

(*To be continued.*)

"There is not any matter, nor any spirit, nor any creature, but is capable of a unity of some kind with other creatures, and in that unity is its perfection and theirs, and a pleasure also for the beholding of all other creatures that can behold. So the unity of spirits is partly in their sympathy, and partly in their giving and taking, and always in their love; and

these are their delight and their strength, for their strength is in their co-working and army fellowship, and their delight is in the giving and receiving of alternate and perpetual currents of good, their inseparable dependency on each other's being, and their essential and perfect depending on their Creator's; and so the unity of earthly creatures is their power and their peace, not like the dead and cold peace of undisturbed stones and solitary mountains, but the living peace of trust, and the living power of support, of hands that hold each other and are still."—*Ruskin.*

"UTOPIA, OR THE HAPPY REPUBLIC."

OF THEIR SLAVES AND OF THEIR MARRIAGES.

"Their women are not married before eighteen, nor their men before two-and-twenty; and if any of them run into forbidden embraces before their marriage, they are severely punished, and the privilege of marriage is denied them, unless there is a special warrant obtained for it afterwards from the prince. Such disorders cast a great reproach upon the master and mistress of the family in which they fall out; for it is supposed that they have been wanting to their duty. The reason of punishing this so severely is, because they think that if they were not strictly restrained from all vagrant appetites, very few would engage in a married state, in which men venture the quiet of their whole life, being restricted to one person; besides many other inconveniences that do accompany it. In the way of choosing of their wives, they use a method that would appear to us very absurd and ridiculous, but is constantly observed among them, and accounted a wise and good rule. Before marriage, some grave matron presents the bride naked, whether she is a virgin or a widow, to the bridegroom; and after that, some grave man presents the bridegroom naked to the bride. We indeed both laughed at this, and condemned it as a very indecent thing. But they, on the other hand, wondered at the folly of the men of all other nations, who if they are but to buy a horse of a small value, are so cautious, that they will see every part of him, and take off both his saddle, and all his other tackle, that there may be no secret ulcer hid under any of them; and that yet in the choice of a wife, on which depends the happiness or unhappiness of the rest of his life, a man should venture upon trust, and only see about a hand-breadth of the face, all the rest of the body being covered, under which there may lie hid that which may be contagious as well as loathsome. All men are not so wise, that they choose a woman only for her good qualities; and even wise men consider the body as that which adds not a little to the mind. And it is certain, there may be some such deformity covered with one's clothes, as may totally alienate a man from his wife when it is too late to part with her; for if such a thing is discovered after marriage, a man has no remedy but patience; so they think it reasonable, that there should be a provision made against such mischievous frauds.

"There was so much the more reason in making a regulation in this matter, because they are the only people of those parts that do neither allow polygamy, nor of divorces, except in the case of adultery, or insufferable perverseness; for in these cases the senate dissolves the marriage, and grants the injured person leave to marry again; but the guilty are made infamous, and are never allowed the privilege of a second marriage. None are suffered to put away their wives against their wills, because of any great calamity that may have fallen on their person; for they look on it as the height of cruelty and treachery to abandon either of the married persons, when they need most the tender care of their consort; and that chiefly in the case of old age, which as it carries many diseases along with it, so it is a disease of itself. But it falls often out, that when a married couple do not agree well together, they by mutual consent separate, and find out other persons with whom they hope they may live more happily. Yet this is not done without obtaining leave of the senate, which never admits of a divorce, but upon a strict inquiry made, both by the senators and their wives, into the grounds upon which it proceeds; and even when they are satisfied concerning the reasons of it, they go on but slowly, for they reckon that too great easiness in granting leave for new marriages, would very much shake the kindness of married persons. They punish severely those that defile the marriage bed. If both parties are married, they are divorced, and the injured persons may marry one another, or whom they please; but the adulterer and adulteress are condemned to slavery. Yet if either of the injured persons can not shake off the love of the married person, they may live with them still in that state, but they must follow them to that labor to which the slaves are condemned; and sometimes the repentance of the condemned person, together with the unshaken kindness of the innocent and injured person, has prevailed so far with the prince, that he has taken off the sentence: but those that relapse after they are once pardoned, are punished with death.

"Their law does not determine the punishment for other crimes; but that is left to the senate, to temper it according to the circumstances of the fact. Husbands have power to correct their wives, and parents to correct their children, unless the fault is so great, that a public punishment is thought necessary for the striking terror into others. For the most part, slavery is the punishment even of the greatest crimes; for as that is no less terrible to the criminals themselves than death, so they think the preserving them in a state of servitude is more for the interest of the commonwealth, than the killing them outright; since as their labor is a greater benefit to the public than their death could be, so the sight of their misery is a more lasting terror to other men, than that which would be given by their death. If their slaves rebel, and will not bear their yoke, and submit to the labor that is enjoined them, they are treated as wild beasts that can not be kept in order, neither by a prison, nor by their chains, and are at last put to death. But those who bear their punishment patiently, and are so much wrought on by that pressure that lies so hard on them, that it appears that they are really more troubled for the crimes they have committed than for the miseries they suffer, are not out of hope, but that at last either the prince will by his prerogative, or the people will by their intercession restore them again to their liberty, or at least very much mitigate their slavery. He that tempts a married woman to adultery, is no less severely punished than he that commits it; for they reckon that a laid and studied design of committing any crime, is equal to the fact itself; since its not taking effect does not make the person that did all that in him lay in order to it, a whit the less guilty.

"They take great pleasure in fools, and as it is thought a base and unbecoming thing to use them ill, so they do not think it amiss for people to divert themselves with their folly. And they think this is a great advantage to the fools themselves; for if men were so sullen and severe, as not at all to please themselves with their ridiculous behavior and foolish sayings, which is all that they can do to recommend themselves to others, it could not be expected that they would be so well looked to, nor so tenderly used as they must otherwise be. If any man should reproach another for his being misshaped or imperfect in any part of his body, it would not at all be thought a reflection on the person that was so treated, but it would be accounted a very unworthy thing for him that had upbraided another with that which he could not help. It is thought a sign of a sluggish and sordid mind, not to preserve carefully one's natural beauty, but it is likewise an infamous thing among them to use paint or fard. And they all see that no beauty recommends a wife so much to her husband, as the probity of her life, and her obedience; for as some few are catched and held only by beauty, so all people are held by the other excellencies which charm all the world.

"As they fright men from committing crimes by punishments, so they invite them to the love of virtue by public honors. Therefore they erect statues in honor to the memories of such worthy men as have deserved well of their country, and set these in their market-places, both to perpetuate the remembrance of their actions, and to be an incitement to their posterity to follow their example.

"If any man aspires to any office he is sure never to compass it; They live all easily together, for none of the magistrates are either insolent or cruel to the people; but they affect rather to be called fathers, and, by being really so, they well deserve that name; and the people pay them all the marks of honor the more freely because none are exacted of them. The Prince himself has no distinction, either of garments or of a crown; but is only known by a sheaf of corn that is carried before him,—as the high-priest is also known by a wax light that is carried before him.

(*To be continued.*)

CORRESPONDENCE.

Burton, Ohio, March 17, 1877.

EDITORS AMERICAN SOCIALIST:—In the SOCIALIST of March 8, 1877, is a letter from a Unitarian clergyman. I like his talk pretty well on the whole, but he does not seem to see much Christianity in Communism. He says:

"I believe Christianity, rightly interpreted and truly lived, is by far the best means the world has yet seen for the ends for which all good men labor."

I am with him in that with all my might. He says a little further along, that he and his wife have been living what (I suppose) he calls Christianity for the last twenty years. By his tell about their work I should think they had been doing some of the same kind of work that is done in Community life, and he seems to think some of it has been thrown away on them that were neither "worthy nor grateful." Now if he and his wife had been living in some Community where all the members had been doing the same things, they would have lived just as good Christian lives as they have now, and perhaps he would not feel as badly crippled for means with which to procure tools for his work as he does sometimes now. And he certainly would need have no trouble about their old age, nor about their children. As if he meant to sum it up short, he says:

"I recognize the value of science, of experiment, of all means and instruments, but my hope for mankind is in the Christian life."

Now it may be that Christianity is something separate from and wholly different from Communism, but if so, I don't understand them. It seems to me that true Communism is just carrying out the principles and practice of the Apostles when they had all things common; and that, too, seems to me to be the true spirit of Christianity. Thou shalt love the Lord with thy *whole* heart and thy neighbor as thyself. Paul tells us pretty plainly how that is, in describing the love of Christ to the church in Ephesians 5: 25, to the end of the chapter. Now, it seems to me we need some school where we can be educated into this love, and where shall we find it if not in Communism? For I can not see very much of it in the churches of the present day. The brother says truly, "The human race is the true brotherhood," and I believe it is only the spirit of God living and abiding in the human heart that can cast out the devil of self, so as to make us love, not only our neighbor as ourselves, but our neighbor's wife and children—even as we love our own bodies. And whatever helps most to educate and draw the world together thus in love, I say God speed to it, be it Christianity or Communism. Yours truly, J. C. C.

Vineland, N. J., March 12, 1877.

EDITOR AMERICAN SOCIALIST:—The record of Community failures gives the outside world the idea of an impossible scheme, and causes faint-heartedness among Communists or those who would become such. It strikes me that a large share of all the failures are due, not to any thing necessarily Communistic, but simply to lack of practicality. All successful enterprises, whether Communistic or not, are necessarily practical or self-sustaining, as well as honest. Want, or failure of material supplies, is any thing but a harmonizing influence in a Community. Unless there is a pecuniary success, failure and dispersal become inevitable. But even enlightened selfishness is on the side of Communism.

The tide rolls on and new efforts are being continually put forth. A wise and just foundation must be laid for every permanent structure; and the laying of such a foundation is the first work to be done. A simple and safe plan must be found for the investment of capital, and for the adjustment of the rights of labor and capital in case of final dissolution. I would like to see these points fully discussed in the SOCIALIST.

Yours very respectfully. V. L. WOODS.

WINTER SHAKERS.

IN the Fall, Shaker Societies have many applicants to join, who migrate in the Spring, perhaps again to appear the ensuing Fall. This season I propose to gather some

SPRING SHAKERS.

Among the 100,000 persons in New-York, out of employ, there are young men and women who would find permanent employment in fixed habitations.

The inducements are—no wages are paid—only work, a home in this world and in the world to come.

F. W. EVANS.

Mt. Lebanon, Col. Co., N. Y.

NO MONOPOLY.

How provoking to the would-be great reformer (of other folks), who has by chance or dint of toil grasped a new idea, to find that divers others in remote localities have simultaneously grasped the same idea—the common occurrence of this last half of the nineteenth century. For never before was the mental or soul atmosphere so permeated with progressive ideas as now. Never before could the Spirit World produce such efficient social Phalanxes, to magnetize impressible incarnate atoms of our common humanity. Never before did humanity in this and other worlds, so clearly comprehend that *individual* good is wrapped up in the good of the *Community*.

The light now shining upon the more advanced minds of the age, will be increased in geometrical ratio, till all shall know the truth that he or she who seeks a good aside from a common good, is worse than an infidel, is a way back in the barbarism of the past.

To the jaundiced eye of the valetudinarian, the outlook may be different; but when convalescent, he will be able, like Mr. Paul when he came in sight of the Three Taverns, to thank God and take courage.

Mt. Lebanon, N. Y. OLIVER PRENTISS.

Our new Secretary of State, Mr. Evarts, is one of the thinnest men full of the biggest sentences in the world. Like the Jack-in-the-bottle or the squash one sometimes sees in a glass demijohn, the wonder is how he gets the sentences into himself. Mr. Evarts can say as little as any body in a great many words. His memory of words is wonderful.

When people hear him they wish he wouldn't remember so many and they think they could more easily remember what he means. When Mr. Evarts wrestles with our mother tongue dust flies into everybody's eyes. When Secretary Evarts wants a drink he doesn't say "Gimme a drink." He wouldn't insult the language thus. He makes a reconnoissance with all his forces of syntax, etymologies, prosodies, derivations, and then ensues a general engagement, terminating in a six-line sentence victory. Mr. Evarts has one rival —A. H. Stephens. Carrying such tremendous sentences has made him thin, too. Mr. Evarts doesn't like short words. He calls them verbal runts, dwarfs, pigmies. He tackles nothing under a four or six-syllabled giant.—*Graphic.*

Governor Seymour finds employment in confining himself, as far as possible, in his correspondence to words of one or two syllables. He recommends this as a profitable and entertaining practice to young writers, saying that in searching for short words the students will learn many new things about common words and their meaning. He also says he has learned a great deal from the simple forms of speech used by his Indian chief friends of the Oneida and Onondaga tribes, and commends their style as a model of simplicity and expressiveness.—*Syracuse Daily Courier.*

AMERICAN SOCIALIST.

THURSDAY, MARCH 22, 1877.

OPEN LETTER TO OUR TYPOS.

When called to account for mistakes that occur in our paper, you urge that the copy comes to you frequently in very bad handwriting. This is true, and so far as it goes must be accepted as a just excuse. I confess that my own handwriting is poor, and you know I have offered myself to you for criticism on this point, and when criticised, have not answered back, but have tried to improve. And I am free to say that other frequent contributors send you wretched manuscript, and are in need of similar humiliation. Mr. Brisbane ought to offer himself for criticism on this point, and till he does take a good dose of it and improve by it, he ought not to complain of your misprints. I, for one, do not believe that editors and authors have a right to torment printers with shiftless scrawls, and then scold them for their mistakes. I always had great respect for Mr. Greeley, but not for his handwriting; and I am sorry to see friend Meeker holding it up to the gaze of American Youth at the head of his paper—*The Greeley Tribune*—as though it were something beautiful, when it ought to be buried out of sight as the worst thing to be remembered about a glorious man. I hope the influence of his example and the conceit that goes with it, that a great Editor must write like a fool, will pass away in the new era that is dawning, and that we shall see, among other reconciliations, a sound peace between writers and type-setters, established on mutual concessions and improvement on both sides.

We receive some excellent manuscripts; but I notice that the only *class* who can be praised without drawback and held up as examples, are the Shakers. They carry their zeal for doing things right into their handwriting. This is no small compliment to Communism; and it shows that conscience, backed by right public opinion, might make good penmen of any class—even Editors. Or if there are individuals whose bad habits are too inveterate to be changed, they might be persuaded to dictate what they have to say to plain writers, or employ such writers to copy their scrawls—which I am happy to say is done by one of our correspondents, whom we have known in the past as a most illegible writer.

But what I had in mind to say to you when I commenced, was, that the blame of your mistakes can not *all* be turned off upon the shiftlessness of writers. For example, in our last paper (page 85, bottom of last column), you spoiled the wit of a quotation from Shakespeare by a blunder that required painstaking, and was not excused by bad manuscript, for you set up from the printed book. The case was this:

Shallow says to Pistol,

"Honest gentleman, I know not your breeding;"

To which Pistol replies,

"Why then, lament therefore."

A little attention to the braggart character of Pistol would not fail to discover that he used the word *lament* in the imperative sense, and that his intent was to jeer Shallow for his pitiable ignorance; and this intent is plainly indicated by the punctuation in the book, which puts a *period* at the end of Pistol's reply. But one of you took pains to end it with an *interrogation point;* which makes it sheer nonsense. In fact, that little crooked thing, thrust in to satisfy the *why* at the beginning, without regard to the rest of the language and circumstances, took the wit out of all that went before. This is a manifest case of trying to improve copy without having the requisite common sense.

Here is another case that occurred on our last making-up day:

I wrote in the Gilpin lecture, "It is probable, if not provable" etc. My hand writing, as appeared from subsequent examination, was plain; but the phrase came out on the first proof thus: "It is probable, if not probable;" and, more wonderful still, against the last *probable* the office proof-reader had scored the word *possible*, making the whole, "It is probable, if not possible!" Now what I wish to point out is that here are two gross deviations from plain manuscript, which show that the parties who made them did not *think at all about the sense of what they were at work upon;* which makes me afraid that they set type and correct proofs habitually in a mechanical way—and very carelessly at that. They certainly have wit enough to know, *if they stop to think*, that the sentences which they made have no probable or possible meaning.

MORAL.

Never attempt to set up a sentence or to correct one without first trying to understand it.

REFLECTION.

Common sense on the part of typos is quite as necessary as good penmanship on the part of writers.

J. H. N.

[It would be too bad to let out the fact that Typo, on hearing the above lecture, sought first proof, which proved that office proof-reader put in the "little crooked thing" that spoiled the wit of the quotation. Typos are careless enough, we all know, so we will keep quiet.—TYPO.]

[This sly answering back, like Gilpin's attempt to cover his jugs, is ingenious, but inadequate. The office proof-reader *is* one of the Typos. I might change my caption to this:

Open Letter to our Typoffice.

Now where are you?

J. H. N.]

TOBACCO AND WHISKY.

Communism and all the closer forms of Association are unavoidably opposed to the use of intoxicating liquors, tobacco, and other stimulants. When a considerable number of both sexes and all ages come to associate together daily and hourly in all the common affairs of life, those of the most intelligence and refinement naturally have the greatest influence, and the public opinion and taste are rapidly elevated. More careful habits of neatness and politeness are formed. Improvement in these matters is strictly enforced by the common sentiment; and this course of things is sure to throw out whisky and tobacco, sooner or later. Unless these are banished the progress of the society is checked, and, if we may judge by the history of some past attempts, its existence even is endangered. Owen's Community at New Harmony met its fate partly from this cause. In the account of this society given in the "History of American Socialisms" we find these passages:

"Mr. Samson, of Cincinnati, was at New Harmony from the beginning to the end of the Community; he went there on the boat that took the last of the Rappites away. He says the cause of failure was a rogue, named Taylor, who insinuated himself into Mr. Owen's favor, and afterward swindled and deceived him in a variety of ways, among other things establishing a distillery, contrary to Mr. Owen's wishes and principles, and injurious to the Community. * * *

"Taylor and Fauntleroy were Owen's associates. When Owen found out Taylor's rascality, he resolved to abandon the partnership with him, which Taylor would only agree to upon Owen's giving him a large tract of land, upon which he proposed to form a Community of his own. The agreement was that he should have the land and *all upon it.* So on the night previous to the execution of the bargain, he had a large quantity of cattle and farm implements put upon the land, and he thereby came into possession of them! Instead of forming a Community, he built a distillery, and also set up a tan-yard in opposition to Mr. Owen! * * * *

"We have reason to believe from many hints, that *whisky* had considerable agency in the demoralization and destruction of New Harmony. The affair of Taylor's distillery is one significant fact. Here is another from Macdonald:

"'I was one day at the tan-yard, where Squire B. and some others were standing, talking around the stove. During the conversation Squire B. asked us if he had ever told us how he had served 'old Owen' in Community times. He then informed us that he came from Illinois to New Harmony, and that a man in Illinois was owing him, and asked him to take a barrel of whisky for the debt. He could not well get the money; so took the whisky. When it came to New Harmony he did not know where to put it, but finally hid it in his cellar. Not long after Mr. Owen found that the people still got whisky from some quarter, he could not tell where, though he did his best to find out. At last he suspected Squire B., and came right into his shop and accused him of it; on which Squire B. had to own that it was he who retailed the whisky. 'It was taken for a debt,' said he, 'and what else was I to do to get rid of it?' Mr. Owen turned round, and in his simple manner said, 'Ah, I see you do not understand the principles.' This story was finished with a hearty laugh at 'old Owen.' I could not laugh, but felt that such men as Squire B. really did not understand the principles; and no wonder there are failures, when such men as he thrust themselves in, and frustrate benevolent designs."'

The Oneida Community had sufficient vitality to throw out tobacco very early in its career. Many of its adult members had used the weed during a large part of their lives, and were, like other smokers and chewers, quite dependent on it. For several years after the formation of the Community a large can of it was always accessible in the cellar, bought with the common fund, from which each consumer could obtain his supply. Spittoons were every-where, and the juice flew. But after four or five years of this sort of thing there came a day when tobacco was doomed. Public opinion condemned it as filthy and unhealthy. The spirit of improvement would not tolerate it, and out it went. By common vote no more of it was bought, and there was an end of its use. Some years later tea and coffee and wine met the same fate. Neither wine nor other strong drinks had at any time been used to excess, but only at an occasional extra dinner or the like. Now these are not even used as medicines.

In the sketch of "Ralahine" which Mr. Jesse Jones begins this week, we find, among the regulations adopted by that society, the following: "No nicknames were allowed; nor gaming, nor the use of tobacco or intoxicating drinks." The managers were very wise in adopting this rule, and although it seems almost a miracle that they were able to enforce it, yet it is just what we should expect their circumstances would require. Mr. Craig, the Secretary at Ralahine—who by the way, is the same Mr. Craig who wrote the letter published in last week's Socialist—describes the condition of the Irish people at that time as most barbarous. They were continually embroiled in quarrels with their landlords and with each other, and acts of violence and drunkenness were very common. Life and property were insecure. Mr. Craig writes:

"In the darkness of night enclosures were levelled, wall-fences destroyed, and cattle turned upon the highroads; the grounds of obnoxious proprietors were turned up, and the grazing lands injured, in revenge on those landlords who converted small holdings into pasturage to clear off the people. The high rental of con-acre added fuel to the fire of vengeance. There were fifty-two murders in twelve months, and four of these occurred in the neighborhood of Ralahine immediately after my arrival. * * * *

"If we had allowed a whisky-shop, or had not excluded spirits from our premises at that time, we should have failed in a few weeks. One fact, among several, may serve to illustrate the necessity for their exclusion. The Society had, by ballot, refused the admission of a young woman whom a member had married contrary to the wishes of the other members. During my absence in Liverpool, a wake was held over a corpse a few miles from Ralahine, which our blacksmith and his assistant attended, and found there the relatives of the woman who had been rejected. Whisky had its usual effects: a quarrel ensued, which was followed by a faction-fight, where several parties joined in the *meleé.* A stone struck one of the men fighting, from the effects of which he died. The blacksmith was charged with the manslaughter, convicted, and sentenced to seven years' transportation. On my return from England I found two members dismissed and another suspended from the Society, by the President, in consequence of their participation in the affray, and for becoming amenable to the law. Two things are here evident: that the success of the society had become such as to make it a matter of great and vital importance to gain admission; while whisky led to the death of a stranger, the transportation of one of our most useful artisans, the dismissal of a second, and the suspension of a third!

"The exclusion of spirits was held to be of vital importance, not only on account of the peace, order, and social harmony of our Society, but on account of the health and interests of the members. The measure was in force several months before the existence of any teetotal society in England. The custom of whisky-drinking was at that time almost generally prevalent in Ireland. I had, however, been two years in Ireland without tasting any, when a Catholic priest met me on one occasion (on returning from Limerick), and with the kindest intentions, and while acknowledging the good I had effected among the people at Ralahine, literally forced me from the pony I was riding, and heartily led me into his house to join him in drinking a glass of his 'genuine whisky'—mountain potheen! A short time after this I was present at a wedding, at the house of a small farmer in the neighborhood of Six-Mile Bridge. Whisky was abundantly supplied to the company, yet they kindly supplied me with tea; and although the party was very happy and hilarious while I stayed, it need be no matter of surprise that a fight

terminated the dancing after the wedding. Other evidences might be given to show the practical wisdom of our regulations in this and other matters."

At Ralahine they generally had dances two evenings in a week, where "the plough-boys and laborers, and their wives and daughters had a musician, and spent a very merry evening without a single drop of intoxicating drink of any kind." Referring to this custom MR. CRAIG makes the following noteworthy comment:

"The musician was paid by those who enjoyed the amusements, which always terminated before ten o'clock, as the gates were invaribly closed at that hour. I was always present if possible, at these amusements, as they were useful in counteracting the temptations to spend the evening in the cabins outside the estate. The cholera at one time was raging around us, when Limerick seemed like a city of the plague, from whence all who had the means fled for safety. At Ralahine we had no case even of sickness during the whole period of our existence. Health is intimately connected with cleanliness, comfort, and cheerfulness."

Communism and these stimulants, whisky and tobacco, are, as we have said, hostile to each other. The world ought to understand this fact and make a practical use of it. There is little or no real gain in trying to establish a Temperance Reform or a Tobacco Reform in the ordinary state of things. What does it amount to, though thousands of men are persuaded to sign pledges of total abstinence, if at the same time thousands of boys are learning to drink, smoke and chew? At present every boy is liable to catch these bad habits on the streets and at the public schools, just as he is liable to catch the measles or whooping-cough. The best way to escape from the evils connected with whisky and tobacco is to form societies or large families from which the offensive articles shall be absolutely excluded. When Napoleon was in Egypt he found the only way he could defend his army from the terrible swooping charges of the swift Arab horsemen was to form his soldiers into hollow squares, with unbroken lines of bayonets on the sides and cannon at the corners. On precisely the same plan does Communism defend its members against the fierce and destroying demons who serve the cause of whisky and tobacco.

RALAHINE.

BY JESSE H. JONES.

I.

THERE lies on the table beside me a book which has more cleared my mind, encouraged my heart and strengthened my purpose to work to free men from the bondages of property, than almost any I have ever read. It is a 12mo. book, pp. xxxiv, 239, entitled CO-OPERATIVE AGRICULTURE, *a solution of the Land Question, as exemplified in the history of the Ralahine Coöperative Agricultural Association, County Clare, Ireland; by William Pare, F.S.S.;* was published in London, Eng., in 1870 by Longmans, Green, Reed and Dyer; and costs in this country about $2.00

The period of 1830—3 was at least as dark as any in the troubles between landholder and peasant in Ireland. "An active magistrate, like an obnoxious landlord, was not secure of his life for a single night. No exertions of the government put an effectual restraint upon the populace. Illegal assemblages and atrocious crimes multiplied. The peasantry marched in bands through the counties, demanding reductions of rent and increase of wages, threatening destruction to magistrates and gentry who should disobey or endeavor to resist. Arms were procured by breaking into houses during the night, and compelling the inmates to surrender the weapons without which no man was safe. In January, '31, a landlord was murdered by men let in for that purpose by his own servants. A month later another was shot down on the highway, both in the County of Clare. * * * * The serving threatening notices, the leveling of walls, the driving off of cattle, the beating of herdsmen, the compulsory removal of tenants, the levying of contributions in money, the robbery of dwelling-houses, the reckless commission of murder, were driving the better classes of inhabitants to desert their houses and seek refuge in some other quarter. * * * The law was powerless, and wherever the officers of the law interposed, open and bloody war was declared against them. * * * The country was brought to the verge of rebellion."

It was "in the very height of this reign of terror" that the enterprise, of which this book is the history, was begun. No conditions could have been more forbidding; and no success more complete.

"Mr. John Scott Vandeleur, a man of position and fortune in the county of Clare" owned, among other property, an estate "of 618 acres, called Ralahine, surrounding the mansion in which he resided." In 1823 he had attended the meetings of Mr. Robert Owen in Ireland, and became convinced of the truth of his teachings. From that time he began to consider how he might put them in practice. Toward the close of 1830 Mr. Vandeleur's steward, who by "petty yet stinging acts of oppression oft repeated had raised the indignation of the laborers," was murdered. Mr. Vandeleur "resolved to take advantage of this circumstance and commence his experiment at once." Needing assistance and not being acquainted with a single person in Ireland "who knew or cared enough for the plan he proposed to carry out" to be able to help him, he went to England, and found in Manchester a Mr. Craig, a young man who had been a patient student of the principles upon which he was going to found his young colony, and whose natural and acquired dispositions and character well qualified him to take a prominent part in the experiment. It was agreed that he should at once proceed to Ralahine, to fill the post of secretary and to organize the association. This was in the Spring of 1831.

On the first day of November of that year, all the people of the estate, except six youths and children and some from without, were assembled to the number of about forty, to consider the laws under which it was proposed to act. From the fact that he was a stranger and foreigner, Mr. Craig had been compelled to undergo suspicions and threatenings even of his life, at first; and the suspicions had not yet ceased. He therefore suggested to Mr. Vandeleur the propriety of admitting each member by ballot and to take the names alphabetically. This was done and at once gave the people confidence in the "new system." As a fact not one of those proposed was rejected. The membership so established was as follows: Men twenty-eight, women twelve, youth and children twelve; fifty-two persons in all. All those seventeen years of age and upward were voters.

The proprietor and Mr. Craig then submitted to the membership a constitution and laws, which were adopted by them; and which were so fit "that during the continuance of the experiment no alteration was felt to be necessary." I will give an abstract of that document. After stating the objects, which were, in short, peace, plenty, and improvement, through a "*common capital;*" and after protecting Mr. Vandeleur in his rights, and providing for dismissals, withdrawals, and new memberships, the document proceeds:

"That Mr. Vandeleur be president of the society, and of the committee. * * * That he choose the secretary, treasurer, and store-keeper, and that the two former always sit on committee by virtue of their office."

The members all agreed to exert "whatever talents" they possessed, "whether mental or muscular," for "the benefit of all," both in working and "communicating our knowledge to each other, and particularly to the young. * * *There was to be no Steward, but all were to work.* * * * All the youths, male and female, do engage to learn some useful trade," as well as work the land. "That the committee meet every evening, to arrange the business for the following day. That the hours of labor be from six in the morning till six in the evening, in summer, and from day-break till dusk in the winter, with the intermission of one hour for dinner. * * Members above seventeen years of age to be paid current wages for work weekly. * * * That no member be expected to perform any service or work, but such as is agreeable to his or her feelings, or they are able to perform; but if any member thinks that any other member is not usefully employing his or her time, it is his or her duty to report it to the committee, who are to bring it before the general meeting. * * * That all the services usually performed by servants, be performed by the youth of both sexes under the age of seventeen years, either by rotation or choice." * * * That the cost of maintaining the children be borne by the society, "from the time they are weaned till they arrive at the age of seventeen, when they shall become eligible for membership." But charge was to be made for children living at home. Cooking and washing were to be done in common as much as could be. A sick fund was provided, but as there were no sick during the whole two years that the experiment lasted, it was discontinued. Willful damage to be stopped out of the pay of the one who did it. All young orphans of the society were to be kept till seventeen years of age. Freedom of religion was guaranteed. No nick-names were allowed; nor gaming, nor the use of tobacco or intoxicating drinks. All disputes were to be settled by arbitration. Members marrying one another were to be provided with a "suitable dwelling-house." Members marrying non-members must leave unless the non-member was elected in.

"The society was to be governed, and its business transacted by a committee of nine members, to be chosen half yearly, by ballot, by all the adult male and female members; [that is, those of seventeen years of age and upwards,] the ballot lists to contain at least four of the last committee." This committee was to meet every evening, and might appoint sub-committees as it chose. The society was to hold a general meeting weekly, and a half-yearly meeting on the first of May and November for the election of officers and the transaction of other business. "The books and accounts of the society to be open for the inspection of all the members." * * * Provision was also made for an infant school, a sort of germinal "kindergarten," which greatly diminished the labors of the mothers, and yet kept the little ones in much cleaner and better condition than they would have been kept otherwise.

A newspaper correspondent of that time thus aptly summed up the main features of the government:

"The government was by King, Lords, and Commons. [That is, it was a limited and constitutional monarchy]. Mr. Vandeleur was king, an hereditary and almost absolute monarch; Ralahine estate was his kingdom; Ralahine society was his people; the secretary, treasurer, and storekeeper, were both his ministry, executive power and House of Lords, chosen by himself and removable at his pleasure; the committee were both his councillors and the standing committee of the House of Commons; the House of Commons consisted of the whole people, male and female above seventeen years of age."

The constitution and laws having been adopted, the Association then entered into a legal agreement with Mr. Vandeleur for the use of the Ralahine estate, for which they agreed to pay him a fixed amount of products in kind, the amount being advantageous to him; and he agreed that they should have all they could make over that, which was also advantageous to them, as it enabled them to attain in one year to a condition of comfort such as no peasantry in that part of the land had ever known before.

All being arranged, the people went to work; and in another paper we shall see how they fared.

(*To be continued*).

MORE ABOUT THE OBERLIN COMMUNITY.

THE original Covenant of Oberlin was printed in the SOCIALIST last week, and its communistic character was made the subject of remark by a writer in a separate column. This writer wonders why and when the Oberlin people abandoned their early vows and resolved again into the forms and fashions of common society. We gather a little information on this subject from the memoirs of P. P. Stewart, who was associated with Father Shipherd, as he is called, in the gathering of the colony, in forming their covenant, and laying the Oberlin foundations. Mr. Stewart's share in the work is considered by some as the greater half, but the respective interest and labors of the two men will appear in what we shall quote.

We find Mr. Shipherd in 1832 the pastor of a church in Elyria, Ohio, eight miles from the present site of Oberlin. He and Mr. Stewart had been youthful companions. Mr. Stewart was then but recently returned from the Choctaw Mission in Mayhew, Mississippi, where he had spent several years of incredible toil and hardship, and only left on account of his wife's sinking health. Looking about for another field of usefulness, he wrote to his old friend to know if there were any work for him in the "great and famished West?" Mr. Shipherd wrote back, "There is, come at once and we will look about and find it." He came and they began their "deliberations and seekings," which resulted in the Oberlin institutions. The following account of what they did, will not be too particular, we think, for the interested reader. It is part of a chapter entitled "Oberlin" in the memoirs of Mr. Stewart.

"Many months had elapsed since Mr. Stewart came West. He was still intent on embracing every opportunity for 'preaching by proxy.' Mr. Shipherd also was as fully intent on finding for him a 'field of usefulness.' *These intentions* with their various discussions, plannings and seekings, brought them at length to a very important conclusion. 'In commerce with the skies,' in earnest, persistent prayer, there had been revealed to them 'the Pattern in the Mount.' Earnestly and assiduously, as did Moses, they sought to build after this 'Pattern' that was thus *shown* to them.

"The founding of a 'Colony and a College' was the result. They felt assured that the Lord had led them on, and having decided what to do, they entered upon the doing. Carefully and diligently they explored the region about them to find unoccupied lands sufficient for their purposes. After long search they found the only available parcel with enough in a single plot. It was in the midst of a dense wilderness on

the famous 'Western Reserve.' The location being fixed, the tract was secured. It contained some five thousand acres or more, and was situated in the township of Russia, in Lorain County, Ohio., eight miles S. W. of Elyria, the County seat, and about fifteen miles south of Lake Erie. God had clearly kept it for Himself and them, and though its unpicturesque plain, burdened with heaviest timber, choked with undergrowth, and diversified only by big deer-licks and swamps, gave no promise either of beauty or high culture, it was to them the spot on which the pillar of cloud rested; so there they made their halt. Prayer from rejoicing hearts signalized the assurance that they had found the spot where their Ebenezer might be set up. * * *

"This projected colony and Seminary was called 'Oberlin' in honor of the devoted German pastor of that name. The site was not selected with reference to any special need of a college in that particular locality. Indeed, there had been some time previously a college organized on the 'Reserve,' less than fifty miles distant. Their purpose was higher and larger than this. Through earnest prayer, many consultations and numerous cogitations, individual and mutual, they had been led to feel the great importance of special reforms in the educational system of the country. More than this, they longed to see the Church of the Lord Jesus reconverted to a much higher standard of Christian living. Anxiously they desired to be God's agents to bring about some influence that should separate His people more from the world, and concentrate their energies for the salvation of the race. Therefore, it was no part of their plan or work to establish a rival institution. The very tree under which they knelt by themselves to consecrate all, their own powers, these grounds, and the whole enterprise to the blessed Master, is still flourishing (1872) in College Park.

"The first object to be secured, after getting this land, was to gather upon it a *colony* of self-denying Christians. These were to enter into a special covenant with each other for their great work. Among other things, this 'covenant' held each one to a 'simple diet—simplicity in dress, equipage, furniture, buildings, and all other things that could help to a nobler and sweeter Christ-likeness.' Farmers were to hold no more land than they could cultivate for the glory of God. So of all the trades, and the surplus avails were to be put into the treasury of the Lord for a definite purpose.

"The second object. In this 'colony' should be established a school of high order, to be conducted on the 'Manual Labor plan.' Here youths of *both sexes* were to have equally all the advantages of a thorough, practical, Christian education. So far as possible, each student should have the opportunity and means to become fully equipped for the work of life.

"Mr. Shipherd's views culminated on the colony in order to exhibit the Gospel idea of a *Christian Church*. Mr. Stewart's went farther, and included the School. There was no antagonism in their views, but those of each soon dovetailed into the other's. One 'needed the College to grace his colony—the other needed the colony to sustain his College.' With entire sympathy and hearty Coöperation, they entered earnestly into this 'field of usefulness,' which was here opened to them. God had gone before. They believingly, gladly followed. It was not very long before they had secured and gathered a noble band of Christian workers for their colony. All or nearly all brought faith, and all soon loved each other as brothers do. Not long afterward the school was organized on the basis and principles proposed.

"Mr. Stewart was now beginning to 'preach by proxy,' greatly to his own satisfaction and that of all concerned.

"Mr. Shipherd's department was specially abroad, as agent. He solicited friends, funds, and students. With no means but three dollars given him by a lady in Elyria, he started out for this purpose. Mr. Stewart remained at home. He was a sort of general superintendent, and made himself 'man of all work' for the first two years. He prepared brick-kilns, erected a saw-mill, buildings, etc. * * *

"The School was opened in the autumn of 1833, with forty boarding scholars."

We quote further Mr. Stewart's own views of the part that he and Mr. Shipherd played, as given in a private letter:

"My own as well as Bro. Shipherd's model or pattern, as 'shown to us in the Mount,' was very simple. It involved barely two chief elements: 1st, a Christ-consecrated colony or community; and 2nd, a school or college which should embrace the joint education of the sexes, based upon the family arrangment, and the principle of self-support. The colony was Bro. Shipherd's plan. The school, as above indicated, was solely my own, but was heartily accepted by him. The manual labor feature I regarded vital, and without it would not on any account have consented to join the enterprise. Nor did I consider the admission of females to all the privileges and immunities of the school less important. To prove, in the strongest possible way, my interest and confidence in the whole thing, *as thus planned* myself and wife pledged the first donation to the enterprise, by offering our personal services, both of us, for five years. We asked no compensation except our bare food and clothing—which we should have been happy to redeem had we been allowed to do so, according to the terms of our pledge. The school was first organized with these several objects in view. Labor was dignified, woman elevated, simple, Christian living honored, and the hearts of its originators and best friends greatly delighted. He needed my school to grace his colony, and I needed his colony to sustain my school. He left out his proposed 'common property' feature from his plan, and I added the collegiate feature to my school, and thus we combined and harmonized both plans."

We have quoted this letter partly for the hint contained in the last sentence, which leads us to conclude that the "common property" article of the Oberlin covenant was expunged at a very early date, or at least it must have been signed with a tacit reserve by the members, for instance, who put their names to it in 1839, five years after it was formed. And now we are ready to quote from our memoirs what we find about the general apostasy of this Colony from its original constitution:

"In process of time manual labor could not be provided for the male students. The lands were cleared—the principal buildings erected, and little but farm work was left. So greatly had the number of students multiplied, that few, comparatively, could get employment. The Female Department was more favored. It was a great grief to Mr. S. when his favorite rule, 'Each student shall be required to labor three hours each day,' had to be abandoned. For several years, however, after the opening of the school, this department proved a grand success. Many of the students, both male and female, paid all their expenses by their labor.

"As Oberlin gained in popularity, the more wealthy were attracted to it. A more expensive diet, and more fashionable arrangements seemed to be demanded. Mr. Stewart objected to a change in that direction. He tried to hold back the tide which he felt was sweeping the institution into the channel of fashionable life, with most other colleges. He labored to persuade them to adhere to the 'covenant' of the colony which bound them to non-conformity to the world. He earnestly entreated them by example as well as precept, to remain a 'peculiar people.'

"Having done what he could by persuasion and protest to avert the threatening changes, he could do no more. His words and views were not accepted by the majority of his associates and the leading spirits of the place. He, therefore, before the five years pledged to the institute had expired, felt it his duty to resign his position as steward at once, and subsequently as trustee also, to make room for a less radical administration, and not trammel the good work in any way, nor be responsible for the results of the changes. He comforted himself with this reflection, however, that he had begun a good work, though not permitted to prosecute 'after the pattern shown to Mr. Shipherd and himself in the mount.'

"Mr. Shipherd continued steadfast to his old friend and the peculiar views which they still mutually held. He did, however, for some time, retain his connection with the Institution and his residence in the colony. Subsequently he undertook another enterprise at Olivet, Mich., hoping to carry out more fully his cherished plans. Mr. Stewart also made a similar attempt in after years at Troy, which for various causes was given up. Mr. Shipherd did not live to see all accomplished that he desired, though Olivet College is by no means a failure in many respects, as her able Faculty and fine 'curriculum,' with her three or four hundred students, abundantly testify."

It is Mrs. Stewart who writes her husband's memoirs, and she may be considered an *ex parte* witness, but making allowance for all bias, the fact that the two men who made the covenant were virtually excommunicated from the Colony in no great length of time, would seem to be evidence that the apostasy was rapid and complete. Mr. Stewart is reported as saying under other circumstances many years after, "My life is a perpetual warfare. While at Oberlin I had the aristocracy of literature to contend with, and since entering the stove business I have had to contend against the aristocracy of wealth." His motto was "The moral first, the physical next, and last the mental," and it was doubtless the inversion of this order, or at least the ascendency of the mental in the College of Oberlin that threw him out. His manual-labor system failed on the one hand, and intellectualists got the Professorships on the other. So we do not know but it will be found, on closer examination, that the College killed the Colony, or in other words that the true beginning was nipped in the bud by Stewart getting the lead of Shipherd. We should like to know more of Shipherd. And though we say thus of Stewart, we find much to admire in his character and career—much that would have made him a good Communist—and may say more about him in a future number.

"Let us consider what is required to enable men to form themselves into a society somewhat durable, somewhat regular. It is evidently necessary in the first place, that they should have a certain number of ideas sufficiently enlarged to settle upon the terms by which this society should be formed; to apply themselves to its wants, to its relations. In the second place, it is necessary that these ideas should be common to the greater part of the members of the society; and finally, that they should put some restraint upon their own inclinations and actions."—*Guizot.*

THE RUTHERFORDS.

President Hayes' father and grandfather had Rutherford for their first name. Several of his cousins and second cousins are also named Rutherford. Indeed Rutherford is a favorite name in the Hayes family. It came to be so partly, perhaps, because it is a pleasant sounding name and takes a pleasant nick-name—"Ruddy." But it first got into the family by an intermarriage, thus:

President Hayes' great grandfather, Ezekiel Hayes of Branford, Conn., married Rebecca Russell; her father John Russell married Sarah Trowbridge; and Sarah Trowbridge's grandfather, Thomas Trowbridge, married Sarah Rutherford. So that President Hayes' great, great, great, great, grandmother was a Rutherford. From this connection the name of Rutherford got into the Hayes family and also into the Trowbridge family, where it still occurs.

The Rutherfords came from Scotland. Sir Walter Scott's mother was Anne Rutherford; and in his Lay of the Last Minstrel, Canto VI, Stanza 7, he alludes to a bloody deed of

"A hot and hardy Rutherford
Whom men call Dickon-draw-the-Sword."

The following lines from the same stanza might almost be quoted as an apt motto for our President's way of dealing with office seekers:

"Stern Rutherford right little said,
But bit his glove and shook his head."

Scott says in a note to the above:

"The Rutherfords of Hunthill were an ancient race of Border Lairds. Dickon-draw-the-Sword was the son of the old warrior, called in tradition the Cock of Hunthill."

The Hayeses also came from Scotland, and according to tradition were as famous fighting men as the Rutherfords.

MR. BEECHER'S TRIUMPH.

On Saturday Rev. Henry Ward Beecher will return to Brooklyn from a lecturing tour of nearly two months at the West. It has been one of the most remarkable events of his life, and the most noteworthy lecturing campaign ever known in this country. Beginning at Owego, N. Y., Feb. 5, he has lectured in the following cities: Erie, Cleveland, Toledo, Detroit, Chicago, Rochelle, Rockford, Sterling, Dixon, again in Chicago, Milwaukee, Janesville, Madison, Winona, Minneapolis twice, St. Paul twice, Austin, Waterloo, Cedar Rapids, Clinton, Davenport, Iowa City, Des Moines, Grinnell, Burlington, Monmouth, Galesburg, Peoria, Springfield, Jacksonville, Quincy, St. Louis, Terre Haute, Indianapolis, Cincinnati, and Dayton or Columbus. Every-where he has met with wonderful enthusiasm, most warm and generous welcome, and the popular eagerness to hear him has been overwhelming. Halls and churches have in every place been too small to contain all those who wished to hear him. At the Cleveland lecture, thousands were turned away, and sums ranging as high as ten dollars were offered for standing room. At Chicago, where he preached in Mr. Moody's church, the largest in the city, ten thousand (one account estimated them at twenty thousand) people were turned away from the door unable to gain entrance. A gentleman writing from Madison, Wis., says: "Words are inadequate. I can not tell you what a glorious triumph Mr. Beecher is having. At Janesville, last night, there was an immense house. Here at the capitol every seat and all the standing room were taken. This morning the Legislative body, as a body, through their Speaker invited Mr. Beecher to open the House with prayer. I wish you could have been here all day to see the hundreds of people rally round our dearly beloved, and the expressions of friendship, and deep sympathy and heartfelt esteem." At St. Paul and Minneapolis, the churches and opera-house were crowded to their utmost capacity to hear him lecture and preach. Invitations were tendered him to address the students of the State University, to visit the State Legislature, and to meet the clergy of the two cities, all of which he was able to accept. His meeting with the clergy of all denominations, including Baptists, Congregationalists, Episcopalians, Lutherans, Methodists and Presbyterians, is said to have "been exceptionally delightful to all the participants." And so on, down through the cities of Minnesota and Iowa to St. Louis and over the

Illinois and Indiana prairies to Ohio. During the latter part of his course he has had to give two lectures a day, some of the time, to satisfy the demand.

What is the meaning of this almost national ovation? Is it not a sign of enlarged liberality in the public mind toward "true inwardness" in love matters? It is hardly possible that any body believes in Beecher's entire innocence of heart-trespass. Are not the people condoning the encroachments of religious love on matrimonial territory? Is there not a squint toward church familism?—which is one promising form of Socialism.

THE REVIVAL IN BOSTON.

THE writer chanced to meet a young man on the cars lately who came directly from Boston, where he had spent a week attending the Moody and Sankey meetings. If we may credit the report of this eye-witness, who seemed pretty fully charged with the revival afflatus, the revivalists are having a very wide and powerful influence in the transcendental center of New England. He represented that Moody and Sankey are so large-hearted and catholic in their sympathies, that they were able with one hand to reach down to the lowest inebriate, and lift him from the gutter, while with the other hand they reach the other end of the social scale, and lay hold of the intellectual and refined Unitarian and lead him captive by the magnetic power of a vital religion. An instance was related of one Unitarian shepherd who was so solicitous that his flock should not stray within the influence of the revivalists, that he warned them from the pulpit. But the revival vortex was too powerful for them; the warnings and entreaties were disregarded, and they broke away, for the time at least, from their church loyalty and fellowship, and went with the multitude.

W. H. W.

PLEADING FOR FUN AND GOOD HUMOR.

A ponderous English cotemporary has called attention to the flippant tone common to American newspapers, meaning the bits of humor scattered through the columns of otherwise dignified journals, and the frequent light writing of many of our editors. It is very true that of late years a good deal of space has been given to fun in American daily papers. And why should this not be? The wit in one column in no way detracts from the force of the political leader in another, and those newspapers carrying the greatest influence are the political ones which dish up the most fun. *The New-York Tribune* has been thanked by many communications from subscribers for printing daily the best examples of what *The New-York Graphic* calls American Punch. The change is for the better, and a great change it is. It is only when a newspaper allows a flippancy to permeate all its articles that the innovation is rightly complained of. What reason is there that a journal should come forth every day as solemn as a judge sentencing a criminal to death? It is well for us to laugh occasionally. The fun, too, has the effect of making the daily paper a family journal. It is no longer read only by the pompous head of the house. It has become interesting to every one, and he who opens a paper for one sort of article does not stop with its reading. Coming from nonsense he strays to that of the news. It does no harm, either, for the hurrying man of business to find a sparkling line here and there in his morning paper. He can ponder over the Cabinet complications just as well after hearing of Bijah's troubles in the Detroit Police Court. He is in a better humor, too, when he gets to his office or store if he has had a quiet chuckle to himself on his way down in the street car. The mind heavy with thought is relieved by laughter, and health improved.

—*Philadelphia Press.*

If we define the human creature as an animal that *laughs*, the comic ought to make part of his reading at least, and his newspaper is but poorly furnished without a modicum of wit. We have read somewhere a saying like this: "When you pray 'Give us this day our daily bread,' pray also, Give us this day our daily *love*, for love is the food of the heart." Now if it is proper to make these interpolations in the Lord's Prayer, we would petition further, "Give us this day our daily *laugh*," for laughter is one of the things that we have need of as well as food and love. One is necessary for the stomach, one for the heart, and the other for the nerves. And of all people in the world the American people need laughing to keep them healthy. The constitutional earnestness of their Puritan blood needs a great deal of sport to balance it, and their nervous activity which is to English phlegm as the race-horse to the roadster, needs continual relaxation. The Preacher should speak twice no doubt to the Wit once, in this mixed world; but as fast as a people become honest and earnest, the Wit's function will be magnified, and in fact, the Wit is often the Preacher's best aid. Between the *Nation* and the *Danbury News*, one heavy with gravity, the other volatile with fun, the *Graphic* seems to have hit the happy medium, giving us well-considered editorials with columns of *facetiæ*—sense and nonsense—on the same page; and we notice other journals are following its lead; indeed we think the *Graphic* has infected the craft with a disposition for humor, not observable before that paper entered the field with its original conceits, Graphicalities and Comicalities and American Punch.—AM. SO.

"Have you children?" demanded a house-renter. "Yes," replied the other, solemnly, "six—all in the cemetery." "Better there than here," said the landlord, consolingly, and proceeded to execute the desired lease. In due time the children returned from the cemetery, whither they had been sent to have a nice play; but it was too late to annul the contract.—*Washington Chronicle.*

"Remember what Simonides said, that he had never repented that he had held his tongue, but often that he had spoken."—*Plutarch.*

ITEMS OF NEWS.

HOME.

Walt. Whitman is enjoying his evening sunshine.

Chickering & Co. have just made their 50,000th piano.

Great crowds are still flocking to hear Beecher in the West.

Our "wit" is going to take charge of the Punjaub. He is dis*consul*ate.

The first shad of the season has been caught in the Delaware. It sold for $5.

An extra session of Congress will have to be called to meet the wants of the Army.

The little Vanderbilts have felt our spirit and decided to let their father's will be.

The people are saying "Hayes' luck!" Who started the idea that he has a star and is a man of destiny?

The work of securing theater-goers against fire is still going on. The Legislature of New-York is engaged on the problem.

The debt of New-York city is now $120,000,000. In 1860 it was only $19,000,000. It increases faster than does the wealth of that city.

Frederick W. Seward, son of the late Wm. H. Seward, will take the place of Assistant Secretary of State. He has had that situation before.

The people of New Hampshire have just refused to strike the word Protestant from their Bill of Rights. No Catholic need apply for any high office in that State.

Stephen S. Jones, editor of the *Religio-Philosophical Journal* was shot dead in his office in Chicago, on the afternoon of the 15th. Dr. W. C. Pike did it. Cause, jealousy.

Put a tiny piece of washing-soda in the kettle when you boil cabbage, and let your nose have a good time. This item concerns more folks than any thing on the Potiphar question.

There are 55,000 unemployed workmen in New-York city; and twice that number of persons depending on them and in more or less destitution. The good of this item is to make the heart ache.

Good news from the 30,000 poor and vicious blacks in and around Charleston, South Carolina! The planters have taken heart since the incoming of Hayes and have gone to employing the negroes in business.

There is a great lack of vitality in Life Insurance Companies. The Legislature of New York has had this business under consideration all winter, and it is hoped that some good will come of its deliberations.

The *Springfield* (Ohio) *Daily Republic* was the first paper to nominate Gov. Hayes for the Presidency. It did so Oct. 13, 1875, the morning after the Ohio election which resulted in the defeat of Gov. Allen, and soft money.

The receipts of the two great Telegraph Companies of the United States are estimated for the last year at $13,500,000. Those of the Western Union alone amounted to $10,048,997, while the expenses are only $6,611,647. It sent 19,446,697 messages.

The New-York Hospital just completed is a fine building on 15th and 16th streets, and between 5th and 6th Avenues. It is seven stories high, has a frontage of 175 feet on 15th street, can accommodate 200 patients and 60 attendants, and has a library of 15,000 volumes.

Frederick Douglass was rolling oil casks in New Bedford, Mass., thirty years, and now the President has appointed him Marshal of the District of Columbia—a lucrative and honorable position. Mr. Hayes had thought of Frederick before he was named by the colored men. There was some opposition to the appointment, but it has been confirmed.

Governors Chamberlain, of South Carolina, and Packard of Louisiana, are still subsisting on the old diet of bayonets. What the new President will do with them has not yet transpired. They may be left to starve. The Supreme Court of South Carolina has in various ways recognized the authority of Hampton, and the rich men of Louisiana are paying their taxes to the Nichols government.

The recent strike of the engine-drivers of the Boston and Maine Railroad ended in the utter defeat of the most powerful trades-union in America. It was the fifth great strike which the Brotherhood of Engineers had ordered, and it was time that the tyranny of such an organization should be broken. By ordering a strike it undertakes to do what no railway-king or president of a road would ever dare to do: that is, to stop all running of trains.

CIVIL SERVICE REFORM.

The President has begun the work of civil service reform. In making his cabinet appointments he disregarded the suggestions of the Senatorial party-leaders. This brought out a show of opposition in the Senate not so much probably for the purpose of rejecting the appointments, as to intimate to the President that the Senators intended to hold on to their old share in the distribution of executive patronage. This antagonism of the Senate was at once put down by a very prompt expression of public opinion. The President has also refused to dismiss any men from office, except for good cause. By doing this and by also refusing to treat the offices at his disposal as so many rewards for party service he has sent the office-seekers a flying and made Washington comparatively quiet. But we must not think this is the end of civil-service reform. It is hardly a beginning. It is a beginning by a man who has it in his power to do differently. It is a beginning made in the face of an old and well-organized opposition. It is a beginning that will soon come to an end unless the people sustain the President and make their leaders understand that the public officers are not to be given away for party-service, no matter how great.

The whole subject of civil-service and civil-service reform may be stated thus: The officers in the military and naval service are educated in special schools; they hold their offices from one administration to another; they have no special interest in elections and are not felt in politics; no one thinks of depriving them of their places on account of any silly principle of rotation in office. But on the other hand the members of the civil-service—the post-master, the custom-house officer, the internal-revenue collector, and all that sort—never have any special training; they get their places as rewards for services done to the great senators, congressmen, and party-leaders; their commissions expire at the end of four years; they can be removed at any time to make room for some more zealous partisan; they are tempted to make the most of their pecuniary advantages; their places are coveted by a horde of hungry office-seekers. The result is, at every Presidential election we see ten thousand place-men organizing and fighting on the one side to hold their places, and forty thousand office-seekers organizing and fighting on the other side to oust the office-holders. It is this element which makes all the worry and bitterness of our political system.

FOREIGN.

"Be the servants of right and the slaves of duty;" that is Victor Hugo's latest word.

The English people are not feeling at all good about their United States railway securities.

Eighteen thousand national guards have been ordered to be ready in Herzegovina in three days.

The snow was from three to twelve feet deep in the streets of Pesth, Hungary, on the 12th inst.

"You let me get up, or I'll thrash you:" that is what the Turks will be saying to the Russians by and by.

The Russians are forming new army corps, but that is nothing, we are told: of course not—we are young.

Short crops, famine, and trouble in Asia Minor. The wild Arabs are marauding, and not much help from Constantinople.

The Turkish army, although well armed, is still reported as being very poorly supplied with food, clothing and medicines.

The steamship *City of Chester* left Queenstown for New-York with $500,000 in bar silver on board. And the fun of it is the Americans can't coin it and hear it chink.

Stanley, the African explorer, has been heard from. His latest dispatch is dated at Ujiji, August 8. He and his companion, Pocock, have been ill, but are much better.

The Canadian Parliament is at work on an extradition bill affecting the United States. There will be a clause providing that no persons shall be given up for political offences.

Large numbers of Jews are returning to Palestine—mostly from Russia whence they flee to escape the military service. They can now hold land in Judea, and the result is the population of that country is nearly doubled.

Montenegro is not pacified yet. May be Russia has a paw in the matter. There appears to be a substantial unity between Russia, Prussia and perhaps Austria on the Eastern question. This it is thought will affect England.

The pastor, the church wardens and others connected with St. James Church, Hatcham, England, have had a long quarrel among themselves about some ritualistic dud or other. The wardens took a good beating during a late row.

Two Scotch clergymen, one a Presbyterian and the other an Episcopalian, recently attended a theatrical banquet in Edinburgh and declared that it was for the clergy by their attendance at the theater to keep such amusements pure. Right.

The India budget for 1875–6 shows a deficit of $13,000,000. The estimates for 1876–77 place it at $30,400,000. All owing to the famine. The government is proposing to meet this deficit by borrowing $18,700,000 in England, and $12,500,000 in India.

Mr. Roebuck, a member of Parliament, has found a letter written by the late John Stuart Mill when he was only thirteen years old. It was to Sir Samuel Bentham, a brother of the great Jeremy Bentham, and tells of the thirty-five Greek and Latin books which he had then read, to say nothing of works on mathematics and logic, and science. He was indeed, a terrible infant. The boys we have and love write in this way: "The sheep is a very useful animal. Their meat is called mutton. Wool is good to make coats and trousers, and sometimes jackets. I can't say any more."

The Eastern question is just about as nourishing as the east wind. The latest about it is that the protocol as amended by the British Ministry has been agreed to by Ignatieff and Schonvaloff and only awaits the approval of the great Russians at home. The pacification of Montenegro; the insurrection in Bosnia; and the question as to who shall disarm first are points not provided for by this paper. The Turks in Constantinople are heating themselves over the idea that Russia is the great enemy of the faith, and this feeling is strengthened by the pilgrims returning from Mecca.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

DR. J. A. ROWLAND,
No. 600 Sixth-st. Washington, D. C.

Those who are in favor of establishing an honest, earnest, practical, and liberal Communal Home, upon the cheap and fertile lands of Western Florida, are invited to correspond with the undersigned, and to state what they would like to do to further such an enterprise with a practical industrial basis and equal rights for the sexes.

VICTOR L. WOODS.
Vineland, N. J.

THE FRIENDSHIP COMMUNITY, Near Buffalo, in Dallas Co., Mo., is liberal and progressive, and allows equal rights and privileges to all its members. More members wanted. A specimen copy of *The Communist*, its monthly paper, will be sent free to any address.

Advertisements.

J. H. Johnston,
WATCHMAKER & JEWELER,
150 Bowery, cor. of Broome-St.,
New-York.

Fine Gold and Silver Stem and Key-winding Watches for Ladies and Gentlemen. Special inducements offered to Clubs and Communities. Solid Silver and Fine Silver-plated Ware for family use.

We have no price-list, but particular attention is given to special orders from a distance.

SMITHOGRAPHY.
PORTRAITS, Etc.,
DRAWN BY MACHINERY.

Apparatus, with Paints, Pencils, Crayons, Blenders, Holders, Paper, Easy Copies. Illustrated Instructions by mail, $1.25. Instruments alone, by mail, only 50c.

AGENTS WANTED. TERMS FREE.

Smithograph Manufacturing Co.,
PHILADELPHIA, PA.

Land, Loan and Intelligence Office.
OF
M. Lafayette Worden,
In the *beautiful*, young and growing City of
VINELAND, N. J.

Faithful attention given to any kind of business:
Buying, Selling, Renting, Loaning & Collecting reasonably done.
O. C. Silks and Cheap Threads, also Wheeler & Wilson's Sewing-Machines, for sale.
Address, with stamp, Box 1276.

The Agents' Directory.
Entered according to Act of Congress, 1877.

THE SECOND ANNUAL ISSUE

Will contain the permanent addresses of **Agents & Canvassers,** in the UNITED STATES and CANADAS. Every Agent should send his permanent address with stamp for particulars. **THE AGENTS' HERALD,** a 32-Column, Eight-Page Paper, devoted to the interest of **Agents** and **Canvassers.** Tells where to buy all kinds of AGENTS' GOODS on the best terms.

AGENTS WANTED.
Address,
L. LUM SMITH,
614 Chestnut St., PHILADELPHIA, Pa.

M. LAFAYETTE WORDEN, of Vineland, N. J., is authorized to take subscriptions and advertisements for the AMERICAN SOCIALIST, and to collect pay for the same.

THE NEWHOUSE STEEL TRAP
Universally known to be the best Trap in the World, and the only Trap made which always holds what it catches. Made in eight sizes, adapted to the capturing of all kinds of animals, from the House Rat to the Grizzly Bear.

Manufactured solely by
Oneida Community, Oneida, N. Y.

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF
AMERICAN SOCIALISMS.
BY JOHN HUMPHREY NOYES.

This handsome volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zoarites, the Shakers, the Oneida Community, etc., etc.

Few books more interesting than this have been published in this country. * * * Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style with what is itself of intrinsic interest. * * * He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor.—*N. Y. Weekly Times.*

A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.—*Independent.*

A more interesting record can hardly be conceived. * * * It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere. —*Hearth and Home.*

The History of American Socialisms
Is a volume of 678 pages, on heavy tinted paper, bound in cloth. Price, $3.00.

SALVATION FROM SIN, THE END OF Christian Faith. By John Humphrey Noyes. An 8vo pamphlet of 48 pages. Price, 25 cts. per single copy.

DIXON AND HIS COPYISTS: a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price, 25 cts.

SCIENTIFIC PROPAGATION. By John Humphrey Noyes. An 8vo pamphlet of 32 pages. Price, 25 cts.

ONEIDA COMMUNITY COOKING, or a dinner without meat. By Harriet H. Skinner. Price, 25 cts.

HAND-BOOK OF THE ONEIDA COMMUNITY: Containing a Brief Sketch of its Present Condition, Internal Economy and Leading Principles. Price, 25 cts.

MUTUAL CRITICISM. What it is, and How it works. 96 pages. Price, 25 cents.

"This little book deserves to be received as an invaluable contribution to psychological knowledge." —*Galaxy Magazine.*

"Persons interested in a real social science could not do better than to read this suggestive little volume."—*N. Y. Daily Graphic.*

Any five of the above pamphlets to any single address for $1.00; the six for $1.20.

BACK VOLUMES OF THE "ONEIDA Circular" unbound. Price, $2.00 per volume.

HOME TALKS. By John Humphrey Noyes. 358 pages, 12mo. Price, $1.50.

Invaluable to students of Social and Religious Science. Reveals the afflatus of New Testament Christianity, and the conditions of successful Christian Communism. Tells how to get a pure heart, live a pure life, and prepare individuals for social organization on the largest scale. Sent post-paid on receipt of price.

☞MESSRS. TRUBNER & COMPANY, *Booksellers, 57 and 59 Ludgate Hill, London, have the "History of American Socialisms," the "Trapper's Guide," and the "Hand-Book of the O. C.," for sale. They will receive subscriptions for the* AMERICAN SOCIALIST *and other publications of the Oneida Community.*

Address, AMERICAN SOCIALIST,
Oneida, N. Y.

THE SOCIOLOGICAL SERIES.

Now in process of publication, a Series of works on SOCIAL SCIENCE, Edited by Albert Brisbane. Two numbers ready.

No. I. GENERAL INTRODUCTION TO SOCIAL SCIENCE. 8vo., 270 pages; price $1.00.

No. II. THEORY OF SOCIAL ORGANIZATION, by Charles Fourier. 12mo., 612 pages; price $1.50.

Sent post-paid to any address, on receipt of price. Address:

THE AMERICAN SOCIALIST.
Oneida, N. Y.

When you Visit the City of New York
STOP AT THE
GRAND UNION HOTEL.
(Opposite Grand Central Depot.)
350 Elegant Rooms; 1.00, 1.50 & 2.00.
Elevator, Steam, and all Improvements.
Prices Reduced to meet the stringency of the times.
THE RESTAURANTS
Supplied with the best; prices lower than at any other first-class Hotel in the City.
Baggage Delivered to and from this Depot *free.*
See that the House you enter has "*Grand Union Hotel*" on the sign.
W. D. GARRISON, Manager.

Advertisements.

For Sale.

One *Shapley & Wells* upright Boiler and Engine, 6 to 8 horse-power, little used; price, $250.00. One *Clipper* upright Boiler and Engine, 5 horse-power, new; price, $250.00. One 24 in. Circular Wood Saw with Frame, new; price, $50.00.

Address, *ONEIDA COMMUNITY,*
Oneida, N. Y.

PAINTING.

The Ingersoll Ready Mixed Paints are manufactured by the Patron's Paint Company, and sold, freight paid, at full trade discounts. It is an absolutely pure article, and gives great satisfaction all over the country. It is for the interest of all about to paint, to write and have sent free their book, "*Every one his own Painter.*" It will save much money whether you buy their paint or not. The address is 259, Front Street, New York.

—*Farmer's Friend.*

FIRST-CLASS
NEW YORK RESTAURANT,

Situated almost opposite the new Post Office in New York city is a first-class RESTAURANT, where every article to be found in the market, and of the finest quality, is served up. We use the fruits and vegetables prepared by the Oneida Community. Prices very reasonable.

NASH & CROOK, Proprietors.
39 and 40 Park Row, New-York.

THE
ONEIDA COMMUNITY,
PACKERS OF CHOICE
Fruits, Vegetables and Jellies,
ONEIDA, N. Y.

The vegetables put up by the O. C. are all raised in the immediate vicinity of the Preserving Factory, and great care is taken to have them harvested at the best moment, and canned while they are fresh.

The fruits are preserved in heavy syrup made of the best white sugar, and are ready for table use without further attention. The aim has been to put them up in the best manner. FRUITS IN GLASS AND TIN.

Send for Price List.

THE HAMMAM, NOS. 81 AND 83 COLUMBIA HEIGHTS, BROOKLYN, N. Y.—Three minutes' walk from Fulton Ferry and the bridge; Turkish and Roman baths; family hotel; elegant rooms with board for permanent guests at moderate rates; transient, $2 to $3 per day. CHAS. H. SHEPARD, M. D.

Advertisements.

MILLER'S BATH HOTEL. Only $2.50 per day. 39 & 41 *West 26th-st., New-York.*

A LUCRATIVE BUSINESS.

☞**WE WANT 500 MORE FIRST-CLASS SEWING MACHINE AGENTS, AND 500 MEN OF ENERGY AND ABILITY TO LEARN THE BUSINESS OF SELLING SEWING MACHINES. COMPENSATION LIBERAL, BUT VARYING ACCORDING TO ABILITY, CHARACTER AND QUALIFICATIONS OF THE AGENT. FOR PARTICULARS, ADDRESS**

Wilson Sewing Machine Co., Chicago,
827 & 829 Broadway, New York, or New Orleans, La

THE TRAPPER'S GUIDE: a Manual of Instructions for capturing Fur-bearing Animals. By S. Newhouse. Sixth edition: with New Narratives and Illustrations. 215 pages, 8vo. Price, bound in cloth, $1.50. Address,

AMERICAN SOCIALIST, Oneida, N. Y.

PRINTERS' MATERIALS.

A COMPLETE OUTFIT FOR A COUNTRY NEWSPAPER AND JOB OFFICE, INCLUDING JOB AND NEWS TYPES, CHASES, GALLEYS, &C.

One 14 inch Lead Cutter. Price, $2.25.

One American Paper Cutter, 28 inch knife, table planed, has double gauges and a parchment scale in front; is in perfect order. Price, $80.00.

One Montague Paper Cutter, 28 inch knife. Cost, $125.00. Has two knives. Price, $45.00.

One Rotary Pump (Johnson's) almost new. Price, $20.00.

One *Clipper* upright Boiler & Engine, 5 H. P., new Price $275.00.

One *Shapley & Wells* upright Boiler & Engine, 6 to 8 H. P., little used. Price $250.00.

One 5 H. P. *Baxter* Engine—has had only a years' actual use. Is the most economical engine made, is in perfect order. Cost $800.00. Price $550.00

1½-horse Horizontal Stationary Engine, link motion, reversible cut-off—a perfect gem. Was made by the Boss Mechanic at the Locomotive Works, and cost over $200.00. Price, with Pump, $125.00.

One large Standing Press, 28x44. Oak head. Hoes Press same size. Cost $300.00. Prics $50.00.

One Eureka Paper Cutter, 30 in. knife. Price $140.00.

One 6x10 Stereotype Machine, *Paper Mache* Process. Any one can make a success of Stereotyping the first time by following the directions—it leaves the type perfectly clean—from 6 to 8 perfect casts can be made from the same matrix, and the matrix can be preserved for future use. Price $50.00.

One upright Tubular Boiler 1½ H. P., extra heavy iron. Made to special order,—been in use 2 months—been tested at 250 lbs.; has Steam Gauge, Water Gauge and Safety-Valve. Price with Pump $90.00.

One Naphtha Stove, large enough to boil a pail of water, is perfectly safe, costs only 6 cents per day of 10 hours to run it. Just the thing for making rollers or warming the table and ink fountain. Price, $7.00.

24 Reams 28x41, 70 lb. Tinted Book Paper (Laid). is flat and in four strong cases. If you decide to order, please take full cases. Cost 18 cts. per lb.
Price, 14 cts per lb.

Goods will be sent C. O. D. unless the order is accompanied by the cash. Send for Circular.

M. J. NEWHOUSE, Oneida, N. Y.

MINERALS, SHELLS, BIRDS, &c.

The Naturalists' Agency has been established at **3725 Lancaster Avenue, Philadelphia,** for the purpose of giving collectors of objects of **Natural History** an opportunity of buying, selling or exchanging their duplicates or collections.

Specimens sent to any part of the world by mail. An illustrated monthly bulletin of 8 pages sent free.

I received the highest award given to any one at the Centennial Exposition of 1876, and the only award and medal given to any American for "Collections of Minerals."

My Mineralogical Catalogue of 50 pages is distributed free to all customers, to others on receipt of 10 cents. It is profusely illustrated and the printer and engraver charged me about $900.00 before a copy was struck off. By means of the table of species and accompanying tables, most species may be verified. The price list is an excellent check-list, containing the names of all the species and the more common varieties, arranged alphabetically and preceded by the species number. The species number indicates the place of any mineral in the table of species. After it will be found the species name, composition, streak or lustre, cleavage or fracture, hardness, specific gravity, fusibility and crystalization.

The large increase of my business has compelled me to rent the store No. 3727, and use it entirely for Birds, Mammals, Shells, Plants, Books, Fossils, Mound Builders' Relics and other objects of Natural History. I have secured the services of one of the best taxidermists in the country, and can do the best custom work.

Over 38 tons, and nearly $35,000 worth of Minerals on hand. $19,000 worth sold since the 17th day of January, when the first box was put into my establishment. November 13th, my cash sales were over $1,500 and cash receipts over $1,200.

COLLECTIONS OF MINERALS

For Students. Amateurs, Professors, Physicians, and other Profesional Men. The collections of 100 illustrate all the principal species and all the grand subdivisions in Dana and other works on Mineralogy; every Crystalline System; all the principal Ores and every known Element. The collections are labeled with a printed label that can only be removed by soaking. The labels of the $5.00 and higher priced collections give Dana's species number, the name, locality, and in most cases, the composition of the Mineral. All collections accompanied by my Illustrated Catalogue and table of species.

NUMBER OF SPECIMENS	25 in box	50 in box	100 in box	100	200	300
Crystals and fragments	$ 50	$1 00	$1 50	$1 00	$2 00	$3 00
Student's size, larger	1 50	3 00	6 00	5 00	10 00	25 00
Amateur's size, 2½ in. x 1½	.....	.....	.....	10 00	25 00	50 00
High School or Academy size, 2½ x 3½ in., Shelf Specimens	.....	.....	.....	25 00	50 00	100 00
College size, 3½ x 6 in., Shelf Specimens	.....	.....	.....	50 00	150 00	300 00

Send for the bulletin stating where you saw this advertisement.

A. E. FOOTE, M. D.,
Prof. of Chemistry and Mineralogy.
Fellow of the American Association for the Advancement of Science: Life Member of the Philadelphia Academy of Natural Sciences and of the American Museum of Natural History, Central Park, New York.

Misfit Carpets.

English Brussels, Three Ply and Ingrain, also Stair Carpets, Velvet Rugs, Crum Cloths, Oil Cloths, etc., very cheap at the Old Place.

112 FULTON STREET, NEW YORK.

Carpets carefully packed and sent to any part of the United States free of charge.

☞**SEND FOR PRICE LIST.** J. A. BENDALL.